



Al-Risala 1987

February

Editorial

In January of this year, it happened that a city bus, which was passing a big Islamic Institution in Delhi, accidentally crushed a Muslim student under its wheels and killed him. A number of Muslim students of that Institution immediately congregated at the scene of the accident, but the bus driver had already fled. Out to avenge this tragic death, the students set fire to the offending bus, and, not content with this, they began to stone other buses on the same route and even set fire to them. When the fire brigade arrived, they began to stone it too, so that it had to retreat without extinguishing the fire. When the police arrived, they were likewise stoned.

Now it was the turn of the police. Using their weapons, they swooped down ferociously upon not only the students in the street, but also those in the hostel and classrooms. In the process, hundreds of students were assaulted and badly injured.

Such incidents, regrettably, have been taking place in India for the last forty years. The forms may vary, but the central theme is always the same. Every incident begins with reaction by Muslims to some provocation or the other and inevitably ends in heavy losses in terms of life and property of Muslims. The tally of such incidents, whether on a large or small scale, has reached no less than forty thousand in 40 years. Whenever such an incident takes place, our leaders of every stature, both great and small, have, without exception, blamed the police and the civil authorities. There is no single person worth the name who has cared to admonish the Muslims concerned, or even attempt to bring a greater understanding to them of where the fault actually lies. All such leaders are undoubtedly misguided themselves, and, being so, misguide others. In adopting the stance that they do, they are acting against the *Sunnah*. Now, according to the *Hadith*, anything which is against the *Sunnah* is *Bida'a* (an innovation) and, as such, leads to deviation, or a going astray. The inevitable result is what Muslims have been undergoing over the past half century.

How is such action against the *Sunnah*? The following *Hadith* will explain this.

Hudhaifa, a companion of the Prophet, relates how the latter said: "It does not become a Muslim to humiliate himself." When asked how it is possible to humiliate oneself, the Prophet replied, "To expose oneself to a danger over which one has no control."

When we examine the escalation of this recent, tragic incident in the light of this *Hadith*, the very act of complaining about the police, or demonstrating against the majority community appears quite contrary to the way of the Prophet. Every such event is the story, not of Muslims' persecution by others, but of their own un-Islamic behaviour. Given that Muslims are in the minority in this country, and that they are quite aware that the police will return violence for violence – and will give no quarter in the process –

and moreover, that there can be no public redress, it surely behoves them to heed the sayings of the Prophet, and sedulously refrain from reacting to the initial provocation. They would do well to remain strictly aloof from any such initiatives as are likely to incur severe retaliatory measures, for this can only culminate in a manner detrimental to themselves and to their cause.

There is another Hadith which says: "A believer is not bitten from the one snake-hole twice", or as the English proverb has it, "Once bitten, twice shy." But the Muslims of today seem never to have heard of this old adage. They put their hands into the same hole every day, and every day they are bitten as a result. Even the most contemptible fool would put his hand into a hornets' nest only once, but Muslims do this daily, and daily face the consequences.

This being the state of affairs, can they claim that they regard Islam as their religion be at all tenable, and are we to believe them when they say that the Prophet Muhammad (PBUH) is their prophet? If we accept the dictionaries' definition of religion and the prophet, their claim is certainly not justified. (It would only be if Muslims possessed some strange dictionary of their own which defined these concepts in some totally different way that their claims would be acceptable!) Muslims must see things as they are, and accept the definitions of the truth which are valid in the eyes of both God and man. Only then will their views and actions be consistent with the social harmony and uplift which is so essential to their very survival.

3 February 1987

Wrongful accusation is the worst possible crime

Ali ibn Abu Talib was asked what weighed heaviest upon the heavens. Wrongful accusation of an innocent person," he replied.

Left Speechless

On the 20th of February, 1980, *The Hindustan Times* reported the incident of a three-wheeler scooter driver leaving his vehicle in a no-parking area. He was given a warning there and then by a traffic inspector using a loud-speaker, but seeing no traffic police in the vicinity he paid no heed. Little did he realise that his every move was being picked up on closed-circuit television.

This is a new system of traffic control now in use in many cities of the world, functioning in much the same way as the thief-detection devices in big department stores in Europe and America. Television cameras are placed at vantage points on roads, enabling a traffic inspector, who is far from the scene of action, to survey the entire scene on a video screen. He accordingly directs the movement of traffic through a loudspeaker system, and can promptly admonish anyone infringing the traffic regulations.

In the New Delhi incident, the warning kept coming through loud and clear to the scooter driver, but it was not until a policeman was sent by the traffic inspector to arrest him that he realized it was something to be taken seriously. He was then taken to the control room where he protested to the traffic inspector that he had not been parked in a prohibited area, that he had just dropped a passenger and was about to move on. Seeing that he was determined to stick to this blatant lie, the inspector played back the whole video recording showing all of the driver's movements from the time he stopped his vehicle to the time the policeman apprehended him. He saw himself walking around in a carefree fashion, chatting to friends, finally arguing with the policeman and re-starting his scooter so as to give the impression that he was really on the move. Up to that point, he had stoutly denied the inspector's accusations. But seeing himself on video, he was stunned into silence – a tacit admission of his guilt. In the words of *The Hindustan Times* reporter, he was simply "left speechless."

Just as the driver was left speechless on seeing a video recording of his movements, so all men will be struck dumb when a recording of their actions is "played back" to them in the life hereafter. In this world people are called upon to account for themselves, but treat the claims of justice lightly. They do not grasp the reality that this situation will not last.

Science has shown that man's words and deeds are imprinted in the cosmos - such is God's universal recording system. In the next life, when God brings Justice to humanity, He will "replay" this recording. Everyone will see himself on a cosmic screen and it will be plain for everyone to see what he actually was, and what he was pretending to be. Oppression, exploitation and hypocrisy will be shown up for what they really are. People who have denied the truth in this world and donned a mask of imposture will see themselves in the harsh light of truth Just as the scooter driver did and, like him, will be left speechless.

Anger and Pride

The Prophet Yahya, also known as John the Baptist, once said that anger stemmed from pride. Asked how this was, he replied: "Behold you not that people who become angry do so with those who are below them in rank; they do not become angry with those who are superior to them."

It is true to say that anger always stems from a proud mentality. Were people to become humble, they would cease to become angry.

This does not mean that humble people never become angry. Indeed they do. But their anger is short-lived. After briefly manifesting itself, it disappears without trace.

Anger which comes from pride, however, does not end until its perpetrator has humiliated the object of his anger. In his arrogance, he loses his temper with anyone who does not go along with the inflated opinion he has of himself. Any such person becomes a target for the anger and vengeance that is expressed in everything he says, everything he does. Nothing will divert him from attacking his detractors' until he has once again established his own feeling of superiority.

Yet all this anger, all this vengeance, is only exercised against subordinates. He does not give vent to such feelings before superiors; with those above him, he is a picture of calm and composure. Yes, all too often anger stems from pride, and such anger represents the lowest point to which a man can stoop.

A Taste of Honey

Of all the nectar that bees collect from flowers, only about a third is actually honey. In order to produce just one pound of honey, bees have altogether to collect nectar from 2 million flowers. This involves approximately 3 million flights over an aggregate distance of 50,000 miles. Only when the required amount of nectar has been collected does the process of honey-making begin.

In its initial state, honey is a liquid of roughly the same consistency as water. Bees' wings have been designed to act as a fan which vapourizes the excess liquid. When this has been removed a sweet liquid remains, which the bees suck. The mouths of bees contain a certain type of gland, which automatically transforms the sweet liquid matter into honey. Their honey prepared, the bees now store it in their hives in specially formed holes made out of wax. All this involves an enormous amount of work by other bees. The safety and effectiveness of this method of storage is as complete as any packing in which humans encase honey. Only when the honey is needed for human consumption need it be taken from the hives.

Numerous other arrangements of this kind have been made for the preparation of honey. God is able to do all things: He could have brought honey into being by uttering a magic word; He could have caused it to issue from the ground, as He has done with water. But for the preparation of honey He has ordained this other, highly involved and perfect system. This is so that man may take heed and realize the manner in which God has created the universe, thus learning the laws and methods he must follow if he is to be successful in this world.

If we are to sum up the method employed by bees in the preparation of honey, we might say that it is a method involving perfect planning. This same method is to be followed by man. For man to achieve any worthwhile aim in life, he has to work towards it in a planned, methodical way. This is the only way to be successful in one's aims. What applies to the bees applies also to mankind.

6 February 1987

Rejoicing in the Muslims' prosperity

'Abdullah Ibn' Abbas once said: "Whenever I hear that rain has fallen on a Muslim town I am happy; even though I myself have no cattle grazing there."

(Tabrani)

Under Surveillance

The President of America, the most powerful man in the world can summon a helicopter by simply touching a button and, more devastatingly, can start a world war by touching another. And yet he himself is the most helpless of men, for the security arrangements at the White House, his official residence, are so tight that he feels sometimes that he is not just being protected, but is actually under surveillance.

One of the young daughters of the previous president complained in her book, *Souvenir*, that she could not carry on a love affair during her stay in the White House as she had no privacy in which to do anything. She had actually made up her mind not to marry while she lived there. She asked the reader to consider the effect of saying good night to a boy at the door in a blaze of floodlight with a secret service man in attendance. "There is not much you can do except shake hands, and that is no way to get engaged!" (*The Hindustan Times*, May 31, 1986, p. 17). Although anyone living in the White House has a feeling of being watched, no one anticipates the risk of punishment. In spite of this, the people concerned become guarded in their ways. Consider then how a person who has the feeling that he is in the sight of the Almighty every moment of his existence will become guarded in his behaviour.

7 February 1987

Greed for the world destroys a person

The Prophet sent Abu Ubaida Ibn Jarrah to Bahrain to collect taxes. When he returned, the Ansar heard that he had brought money back, and joined the Prophet in the morning prayer. When he had finished praying, they came forward. The Prophet smiled on seeing them. "I think you have heard that Abu Ubaida has brought something back from Bahrain," he said to them. They said that they had. "You can rejoice and expect that which is pleasing to you," he said. "By God, I do not fear your impoverishment. What I do fear is that you should be given abundance in the world, like those before you. I fear that you should become greedy for the world, as they did, and that you should perish, as they perished."

Prejudice, Past and Present

At the time when the Prophet of Islam migrated from Mecca to Medina, there was a sizeable number of Jews living in the city. One day one of their renowned religious scholars came to see the Prophet and put to him a question of considerable difficulty. The Prophet's ability to answer it with ease made it clear to him that he was a true Prophet of God, and he thereupon accepted Islam.

Some time later, some other Jews came to meet the Prophet, ignorant of the fact that this former member of their community had accepted Islam, and now went by the name of Abdullah ibn Salam. These Jews were asked by the prophet what they thought of him. They replied that he was their leader and the son of their leader, that he was a great religious scholar among them and the son of a great religious scholar. Then the Prophet asked them what they would think of him if he were to accept Islam. They said, "God forbid! he could never do such a thing!" Abdullah ibn Salam, who was present at that time inside the Prophet's dwelling, came out and said to the Jews, "Fear God! By God, he is God's messenger. He has been sent with the truth, and I have believed in him, You should do likewise."

On hearing this, the Jews' tone changed, and they told him that he was lying. According to another tradition, they insulted him by telling him that he was the worst person among them, and the son of the worst person.

It is regrettable that this form of prejudice is found today just as much as it was in the past.

Fearing God in one's dealings with men

The Prophet once came across Abu Mas'ood Ansari beating his slave. "You should know, Abu Mas'ood," he said, "that God has more power over you than you have over this slave." Abu Mas'ood trembled on hearing these words of the Prophet. "Messenger of God," he said, "I am freeing this slave for God's sake." "If you had not acted thus, the flames of Hell would have engulfed you," the Prophet told him.

(Abu Dawood)

Criminal Desires

In the nineteenth century, an Italian doctor, Cesare Lombroso, measured the heads of selected groups of people, then asserted on the basis of his findings that the brains of criminals were smaller in dimension than those of non-criminals.

His contention, in fact, was that if certain individuals turned into criminals, it was because they were criminals by birth.

Today it has been accepted that nurture, not nature, is responsible for criminal behaviour.

Professors James Q. Wilson and Richard Herrnstein in their book, *Crime and Human Nature*, recently published in America by Simon and Schuster, make the important point that "criminals tend to be now-oriented personalities which make planning or even thinking about the future difficult."

If we ponder over this psychology of crime we will realize that the Islamic concept is exactly in accordance with reality, while modern civilization's view of it is exactly the opposite.

Islam orients the mind towards the after-life, whereas the modern trend is to turn it towards the here and now. This is how Islamic thought helps to root out criminal desires, whereas the materialism of modern culture nurtures criminal propensities.

9 February 1987

Lust for fame the worst single danger for man

When Shidad ibn Aus was near death, he said to those around him: "What I fear most for this community is ostentation and secret desires." Sufyan Thauri explained the meaning of "secret desires". "It is to like being praised for one's good deeds," he said. The Prophet himself was asked about secret desires, and he attributed them to one who seeks knowledge because he likes the idea of people coming to sit at his feet.

9 February 1987

The day of death will be the day when man comes to life

"People are asleep; when they die they will awaken," the Prophet said.

A Fool's Paradise

What a shock it will be for man to realize that his activities on earth have amounted to nothing. People take pride in asserting themselves, but they would do better to pride themselves on their humility. They seek to justify their errors, but they would do better to admit them. They have been given tongues with which to praise God, but they praise humans instead. They have been imbued with the emotions of love and fear to offer to God, but they offer them to other objects instead. Hoarding wealth is their greatest aim in life, whereas their greatest aim should be to give their wealth in God's cause. True virtue lies in being kind to the weak, but they ignore the weak and hail the mighty. They would do better to delve into the silent world of meanings, but they prefer to engage in noisy, worthless pursuits. Progress lies in being able to criticize oneself, but they never cease to criticize others.

They were expected to consider worldly wealth as worthless but they have striven after it relentlessly as if it were the source of all goodness.

Today people agonize over the cruelties and injustice perpetrated by others. What will become of them when they are forced to admit to the cruelties and injustice perpetrated by themselves? People have taken shelter in objects other than God, and think that they have gained a firm footing in life. What will become of them when they find that there is no real refuge save in God? People justify themselves by means of words. What will become of them when they learn that words are empty – that there is no substance to them? By accumulating worldly amenities, they feel sure that they have all they need to succeed in both the worlds. What a shock they will receive when they learn that death has obliterated all in its wake. People unendingly compile lists of others' wrongdoings. What will become of them when they learn that all the mistakes they have made have been observed by the angels of God, and that they will be confronted with the entire list on the day of reckoning? People consider that the problems of this life are the real problems. What will be their state when they learn that the real problem is that of death which leads on to an eternal life far from this ephemeral life? People have set up their own standards about what is right and what is wrong, and when they come up to these self-made standards, they think they are genuinely in the right. How shocked they will be when they learn that only those were in the right who came up to the standard set by God. People think that they are fortunate when they are welcomed by a host of people, but what will happen when they find that only those are fortunate who are to be welcomed by God and his angels?

Man is living in a fool's paradise of his own making, but the Resurrection will shatter all his dreams. Then only those who take refuge in His mercy will be saved.

Teacher Tree

The tree-trunk forms one half of a tree and the roots the other half. Botanists tell us that there is just as much of a tree spread under the ground as there is standing above the ground. The top half of a tree can only stand erect and verdant above the ground when it is prepared to bury its other half beneath the ground. This is an example which trees show to mankind; from it, man can learn how to build solidly in his life. One philosopher puts it this way:

“Root downward, fruit upward, that is the divine protocol. The rose comes to perfect combination of colour, line and aroma atop a tall stem. Its perfection is achieved, however, because first a root went down into the homely matrix of the common earth. Those who till the soil or garden understand the analogy. Our interests have so centered on gathering the fruit that it has been easy to forget the cultivation of the root. We cannot really prosper and have plenty without first rooting in a life of sharing. The horn of plenty does not stay full unless first there is rooting in sharing.”

A tree stands above the ground, fixing its roots firmly beneath the ground. It grows from beneath, upwards into the air; it does not start at the top and grow downwards. The tree is our teacher, imparting to us the lesson of nature that if we seek to progress outwardly, we must first strengthen ourselves inwardly; we must begin from the base of our own selves before we can hope to build society anew.

Trust is Golden

With just a few hundred rupees capital, a man from Delhi started a business. He used to buy scraps of cloth which he would sell from door to door. When his business had grown somewhat, he obtained permission to sit on the pavement in front of a shop and sell his merchandise there.

This freelance cloth-merchant built up a good deal of trust with his wholesaler, whom he impressed with his honesty and fairdealing. The wholesaler began to grant cloth on loan to the vendor, who always made an effort to settle his debt before the appointed date. This habit made him even more trustworthy in the eyes of the wholesaler, who granted him more and more cloth on loan. After just a few years, the wholesaler was giving this street-vendor Rs. 150,000/- worth of cloth on loan, an amount which he would not have given anybody else except on the basis of a considerable cash down-payment.

Clearly, such a large amount of cloth could not be accommodated on the street. The cloth-vendor now required a shop. He bought one, and continued to run it in a principled manner. His profits continued to spiral, and before long he was among the leading cloth-merchants of the old city.

It is a mistake to think of money as the greatest asset in life. The greatest asset is trust. On the basis of trust one can buy anything. What one lacks in other departments one can make up for in trust. Trust is an invaluable asset which can buy even more than money.

But the way to establish trust is not by repeating how trustworthy one is. No, it is by acting in a trustworthy manner. The outside world is very severe in this regard. Unless one proves one's trustworthiness by impeccable actions, one cannot expect to receive the benefit of the doubt. Only if one consistently shows oneself worthy of trust over a long period, as the cloth vendor showed himself in his dealings with the wholesale merchant, will one be accorded trust in this world.

12 February 1987

When people make religion a means of personal advancement

Ubayye ibn Ka'ab once said: "Acquire knowledge, and practice what you learn. Do not make learning a means of self-adornment, for there is coming a time when people will adorn themselves with knowledge as one adorns one's self with clothes."

Reading the Signs

With the increase of traffic in modern times, the danger of accidents has also increased. To obviate this danger, various forms of road signs have been erected, for the guidance of motorists. One such sign reads: "Lane driving is sane driving". Keeping to one's lane is an effective safeguard against accidents, averting the danger of colliding with other motor-cars, and ensuring that one's journey does not end in disaster.

An article in a British motoring magazine by an expert on driving gives some indispensable rules of thumb for drivers. If one is speeding down a main road, for example, and suddenly a ball appears from a side road one must realize that there is probably a child not far behind it. If one sees the ball, but fails to see the child, one cannot count oneself a good driver. The really good driver stops, not on account of the ball, but on account of the child that he sees with his mind's eye running behind the ball. It is the quickness of his imagination which saves the child from being run over.

The principles we are required to keep in mind while driving are the same as those we should keep in mind on our journey through life. If one wishes, one can learn from the "highway code" the principles that one should follow in the vaster arena of life.

Always confine your activities to your own sphere; if you infringe on the sphere of others, you are sure to clash with them: your progress will come to an abrupt halt. When certain signs appear on the horizon of society, try to make out what these signs infer. Do not just go by outward signs; try to reach the meaning behind them. If one just goes by what one sees and fails to see what lurks in the background, one will not advance in one's journey through life. Others, more far-seeing than oneself, will forge ahead, while one falls victim to dangers that could have been avoided if one had read the signs properly.

13 February 1987

Not showing disapproval of food

When the Prophet was given anything to eat, he never showed his disapproval of it. Abu Hurayra says that the Prophet never ever found fault with any food given to him. If he liked it, he ate it; if he did not like it, he left it alone.

A Common Human Weakness

The progeny of the Prophet Abraham later split up into two branches, one known as the Children of Israel, the second as the Children of Ishmael. All the prophets up to Jesus were descendants of the Children of Israel. After Jesus, when the Final Prophet Mohammad, a descendant of the Children of Ishmael, made his appearance, the Children of Israel refused to believe in him. Commenting on the Jews' lack of belief, the Quran says that it was because of "jealousy of what God has granted certain people of His bounty" (Quran, 4:54). Jealousy is a common weakness of human character. This verse of the Quran shows that it appears when one human being is loath to accept the superiority of another.

Generally, no one takes notice when some charge is brought against an insignificant person, of no standing in society; it is only when someone of note is charged with misconduct that people's attention is aroused. Without looking into the authenticity of what is being said, they accept without question the truth of every adverse comment concerning those who excel them in some way. One has no trouble making people believe stories about the wicked ways in which a person has accumulated wealth, or the dishonourable conduct of one who has reached a respectable position in society. If one concocts scandalous stories concerning those in authority, people will immediately take note of what one says: their authority will be undermined; while by bringing them into disrepute, one will oneself become a focus of attraction and popularity.

The reason for this is that man's greatest weakness is his reluctance to accept the superiority of another. He does not wish to see anyone save himself in a position of prominence. Consequently, those who stand out from others in a society become the target of jealousy – either open or concealed - on the part of their fellows. Everyone would like to see them robbed of their position. So when a person says something which achieves this end, people take his words to heart, using them as ammunition to fire against one whose superiority they were so loath to accept.

While in this world, people take great relish in this pastime. But in fact they are following in the footsteps of Satan, who was cursed because of his refusal to accept the superiority of Adam over himself. Those who refuse to accept the superiority of another will soon learn that their own fate is no different from that of Satan, their precursor (111:3).

Working in Unison

U.S. Shipbuilders take sixteen months to complete a 50 thousand ton tanker. The Spaniards take even longer to produce a ship of similar tonnage – 24 months. But Japanese Shipbuilders do the job in just eight months.

What is the secret of this Japanese miracle? A survey conducted by western experts shows that the deciding factor is teamwork. Japanese workers and management function together in complete unison. At no stage during the work processes is this bond disrupted. The result is the production of high quality goods within an amazingly short time.

Group harmony is something which is part of the whole fabric of Japanese culture and work methods. Whether in the home or in the factory, in large institutions or small, the will to be co-operative manifests itself as the truly distinctive feature of the Japanese character. William Ouchi, an expert in Japanology writes : 'Every activity in Japan is group activity and not a springboard to individual glory and personal advertisement.' (*The Hindustan Times*, February 16, 1986)."

It is to this specialty that Japan's greatest secret of national progress can be traced. The willingness of large numbers of people to work together with good grace is a prerequisite for success in any venture. The only flaw in this system of joint effort is that the personality of the individual has little opportunity to flourish. But it is only a nation which is made up of individuals who are prepared to make this personal sacrifice which can ever aspire to success. Where individuals keep pulling in opposite directions, no substantial progress can even be made at the national level.

When work is co-operative in spirit, well co-coordinated in organization and an atmosphere of harmony prevails, the sky is the limit in quality and quantity of production. It is unity then which is the true key to success.

15 February 1987

Reckoning with oneself before one is reckoned with

Umer ibn Khattab once said: "Reckon with yourselves before you are reckoned with; weigh up your own actions before they are weighed up; and prepare for the great summons."

In the Name of God

None other than God is great. This is an obvious truth. But, strange as it may seem, this truth can be turned into an evil. This happens when it has only been half understood. That God, and only God, is great, is an indisputable reality. But the obverse side of the picture – that man is small and insignificant – must also be grasped and appreciated. No one is of less significance than man, and it is only when he has learnt both of these truths that he will be imbued with appropriate feelings of humility. If he knows only the first truth, but not the second, it will breed in him an attitude of rebellion. Satan understood God's greatness, but could not grasp his own insignificance. He became, therefore, the continuing root cause of all evil.

In the same way, Hitler too recognized the omnipotence of God, but failed to grasp his own lack of consequence. This resulted in his going down in history as the worst aggressor and evil-doer the world had ever seen.

To utter the words, 'God is great' is to acknowledge an outward reality, and to say, as a corollary, "I am small", indicates one's willingness to mould oneself to this outer reality. Yet there are people who do accept God as a supreme outer reality, without ever actually adapting their lives to this fact. The result of this is that they begin to regard themselves as God. For themselves they become God, and expect others to bow to them. They then enter into conflict with others, although the first prerequisite for acknowledging the greatness of God is to subdue all aggressive instincts completely. They take it upon themselves to abuse their fellow men, whereas whoever genuinely experiences God's omnipresence falls silent in reverence to Him. He who bows to God in fact becomes incapable of making others a target for his invective. Every truth is but a half-truth unless and until man discovers the exact way in which it is relevant to him. The search for the eternal truth is at an end only when man comes to realize his true place in relation to it.

Those who accept but one half of the truth without realizing that the other-half must needs be accepted will inevitably find themselves guilty of moral inadequacy, whatever their chosen role in life.

Religious Liberty in Islam

In 1948 the United Nations gave the world its Universal Declaration of Human Rights, a charter of what human beings in all walks of life could claim as theirs as a matter of fundamental human dignity. Article 18 of this declaration reads as follows:

“Everyone has the right of freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.”

These ideas are exactly in accordance with the principles of Islamic teaching, for in Islam man’s intellectual development is firmly believed in, and any system which favours intellectual development will, of necessity, uphold freedom of thought. Without this it is impossible for there to be any fruitful development of the human personality.

But what is perhaps even more important is the Islamic concept of the predetermination of the course taken by all inanimate objects and by all of God’s creatures except man. Man is held to be born free while every other animate or inanimate object is subservient to God’s will. There is nothing in the heavens or on earth which can decide upon the course of its own existence, this having been eternally predetermined while everything in the physical world – save man – must follow the path laid down by God, only man has been granted the freedom of choice and the power to take matters into his Own hands, and make his own decisions.

Islam requires man to make his own quest for the truth. This is something of which he should be fully conscious and which he should impose upon himself as a matter of religious duty. This is the only way that true nobility of character can come into being. Externally given commands are meant for robots, not for fully mature human beings.

Real, alive, human beings cannot ever come into existence in an atmosphere of blinkered constraint. What truly moves the human psyche above all is the feeling in individuals that their achievements have been the result of their own personal deliberations. The opinions they have arrived at are their own. The beliefs on which they base their actions are the outcome of their own deep reflections. It is this freedom of choice that can lead to their being fully integrated personalities.

(This paper was presented by Maulana Wahiduddin Khan to the Conference on Religious Liberty held in Geneva (Switzerland) by the World Council of Religious Liberty on December 7-9: 1986).

Here I shall make a few references to Islamic teachings, which I hope will bear out the above contentions.

Ahead of the Time

When Islam came into the world in the seventh century A.D., it was a time when religious persecution was prevalent, but it is noteworthy that it remained uninfluenced by the common practices of the time. Islam, running counter to the age, proclaimed religious freedom. Although a missionary religion, it was against any imposition of restrictions on human thought, which meant that there should be no forced conversion. In his book, *The Preaching of Islam*, Professor T. W. Arnold has gone into considerable detail to show that under Islamic rule, other religions were allowed full freedom. He writes, inter alia, for the provinces of the Byzantine empire that were rapidly acquired by the prowess of Muslims found themselves in the enjoyment of a toleration such as, on account of their Monophysite and Nestorian opinions, had been unknown to them for centuries. They were allowed the free and undisturbed exercise of their religion. The extent of this toleration – so striking in the history of the seventh century - may be judged from the terms granted to the conquered cities'(p.56).

Compulsion Impermissible

According to the Quran, 'There is no compulsion in religion. The right direction is now distinct from error. Whoever rejects evil and believes in God has grasped the firmest handle that will never break'. (2:256).

This verse of the Quran expresses the fundamental principle of Islam, according to which, if a person believes in the truth of something, he has every right to proclaim it as such, provided that he supports it by logical arguments. His task is complete once he has described his belief in the clearest possible way. But he has no right to compel others to accept it. Whoever accepts the truth does so for his own benefit and whoever denies it does harm only to himself.

Freedom for All

Likewise, the Quran states:

"Say, the truth is from your Lord. Let him who will believe it, and let him who will reject it (18: 29).

This also clearly expresses the notion that truth is something which should be accepted or rejected by one's own decision, and not something which should be imposed upon one. The resulting belief is valid only as being the outcome of one's own conscious decision. It is the very negation of truth to force its acceptance upon unwilling or unprepared individuals. Truth can be accepted as such only when man's reason, his intellect attests to its being so. The imposition by force of a truth to which one's reason fails

to testify brings about not the recognition of truth but the recognition of force. It is an insult to truth itself if people are bludgeoned into accepting it.

No one should Assume the Right to be Another's Keeper

A preacher's mission is to convey the truth to the members of his congregation. And once he had done that, he has fulfilled his religious obligation. It is not part of his task to compel others to accept what he says. It is significant that in the Quran God thus admonishes the Prophet : 'Remind them, for you are only one of the warners. You are not at all a warder over them (88: 21-22).

This shows how different are the respective roles of the preacher and his hearers. It is the task of the preachers to convey the word of God, but his hearers have the right to reject his message. The most that the preacher can do to convince his hearers that he brings them the truth is to offer them strictly logical arguments. He must never stoop to coercion. God has never given His preachers this right.

Respect for the Religion of Others

Certain of the companions of the Prophet of Islam, in their zeal to propagate the new faith, began to abuse those who worshipped other gods besides God. But this incurred God's displeasure, and the following verse was revealed in the Quran: "Do not revile the idols which they invoke besides God, lest in their ignorance they should spitefully revile God (6: 108).

The freedom of religion advocated in this verse can be explained as a policy of mutual benefit. If we want to have freedom for ourselves, the price we must pay is the granting of the same right of freedom to others. There can be no exclusivity about freedom if there is to be justice in this world. Only if we grant others their legal rights, will they be willing to reciprocate in like manner. But if we abuse or coerce them, we should expect to have the same treatment at their hands. The result would be that there would be no religious freedom whatsoever regardless of whether society were of only two or of multiple religious persuasions.

The fact that Islam is an upholder of religious freedom, in the fullest sense of the term, is so obvious that even those who are averse to it have not hesitated to testify to it. We shall quote here some instances which bear this out. After the defeat of Muslims in Spain at the hands of Christians a royal decree was issued by Spain's Christian ruler, Philip II, ordering the forcible re-conversion of Spanish Muslims (Moriscoes) to Christianity. But the Archbishop of Valencia favoured the extreme step of expulsion rather than forced conversion and, in an account of the Apostacies and Treasons of Moriscoes, in 1602, in which he makes this recommendation to the king, he sets forth one of his principal reasons for wishing to banish the Muslims: "That they commended nothing so much as that liberty of conscience, in all matters of religion, which the Turks and all other Mohammedans, suffer their subjects to enjoy" (T.W. Arnold, *The Preaching of Islam*, p. 144).

It is noteworthy that by the time of the last expulsion in 1610, over 500,000 people had been affected. In earlier times when religious freedom was inconceivable to any faith, neither Christianity nor Judaism nor Buddhism permitted any freedom. Yet even the opponents of Islam could not but appreciate the religious liberty offered to all faiths under Islamic rule. Again in seventeenth century, on an occasion when fearful atrocities had been inflicted by Catholic Poles on the Russians of the Orthodox Eastern Church, Macarius, the Patriarch of Antioch, bewailing the cruel martyrdom of 70 to 80 thousand innocent souls, said, 'God perpetuate the empire of the Turks for ever and ever! For they take their impost and enter into no account of religion, be their subjects Christians or Nazarenes, Jews or Samaritans' (Ibid., pp. 156-157).

Another remarkable example of religious tolerance was set by Uzbek Khan who was leader of the Golden Horde from 1313 to 1340, and who distinguished himself by his proselytising zeal. It was his mission to spread the faith of Islam throughout the whole of Russia, but although the Mongols were paramount in Russia to two centuries, they exercised very little influence in the people of that country T.W. Arnold, in his book, *The Preaching of Islam*, says that, "It is noticeable, moreover, that in spite of his zeal for the spread of his own faith, Uzbek Khan was very tolerant towards his Christian subjects, who were left undisturbed and even allowed to pursue their missionary labours in his territory.

One of the most remarkable documents of Muhammadan toleration is the charter that Uzbek Khan granted to the Metropolitan Peter in 1313. He then goes on to give the highly specific details of this lengthy charter which gave every conceivable protection to Christians, their institutions, and their way of life.

"Their laws, their Churches; their monasteries and chapels shall be respected; whoever condemns or blames this religion, shall not be allowed to excuse himself under any pretext but shall be punished with death". Arnold later points that these were no empty words and "that the toleration here promised became a reality may be judged from a letter sent to the Khan by Pope John XXII in 1318, in which he thanks the Muslim prince for the favour he showed to his Christian subjects and the kind treatment they received at his hands" Ibid., pp. 240-241).

A similar contrast was made in 1605 by Richard Staper, an English merchant who had been in Turkey as early as 1578: "And notwithstanding that the Turks in general be a most wicked people, walking in the works of darkness. Yet notwithstanding do they permit all Christians, both Greeks and Latins, to live in their religion and freely to use to their conscience, allowing them churches for their divine service, both in Constantinople and very many other places, whereas to the contrary by proof of twelve years' residence in Spain I can truly affirm, we are not only forced to observe their popish ceremonies, hut in danger of life and goods" (M Epstein, *The early History of the Levant Company*, p. 157, London 1908),

Permitting Non-Muslims to Worship in Mosques

How far Islam goes along the road to religious freedom is made clear by an event which occurred in the Prophet's lifetime. The famous eighth century biographer, Ibn Ishaq, records how a delegation of Yemenese Christians came to see the Prophet of Islam and had a long dialogue with him in his mosque in Medina, which went on until the Christian's hour for prayer. They then expressed a desire to worship there, according to their own rites: in this mosque which is considered by Muslims to be second in importance only to the Masjid-e-Haram in Mecca.

Tradition has it that they were beginning their orisons when one of the Muslims attempted to stop them from praying in the Christian way. But the Prophet intervened, and asked him to refrain from interrupting them, and they were thus permitted to complete their prayers inside the mosque.

Guarding against even Remote Possibilities of Infringing the Rights of Others.

Islam gives such serious consideration to religious freedom that it takes pains to avoid infractions of it which exist only in the realms of remote possibility. There is an incident in Islamic history which illustrates this point with great pertinence. Palestine having been conquered in 16 AH (638 AD), Umar Faruq, the second Caliph, travelled to Palestine at the request of the Christians in order to finalize the agreements between them and the Muslims. T.W. Arnold in his book, *The Preaching of Islam*, relates how 'In company with the Patriarch, *Umar* visited the holy places, and it is said while they were in the Church of the Resurrection, as it was the appointed hour of prayers, the Patriarch bade the Caliph offer his prayers there, but he thoughtfully refused, saying that if he were to do so, his followers might afterwards claim it as a place of Muslim worship' (p. 57).

He obviously foresaw later generations of Muslims might feel inspired to attempt to build a mosque on that very spot, thus setting up restrictions upon religious freedom. This discretion shown by *Umar* is all the more remarkable for his having been the ruler of Palestine at that time and, therefore, in a position to do anything he wished. A man with less insight and forethought would have regarded his praying inside the Church as an apparently harmless event and one which could in no way be interpreted as depriving anyone of his rights. *Umar*, in fact, moved a stone's throwaway, and said his prayers at a discreet distance from the Church. Muslims did indeed come to this city later on, and, as he has foreseen, they built their mosque at the exact point where he had said his prayers. The mosque exists to this day, but presents no obstacle to Christian worship.

It is true that in later times certain excessively zealous Muslims converted a number of non-Muslims places of worship into mosques. But such actions, far from being an application of the teaching of Islam, are to be deplored as deviations from it. Says Arnold, 'But such oppression was contrary to the tolerant spirit of Islam' (p. 77). Islam, in actual fact, is the name given to the teachings of the Quran and the Hadith, and the finest example of living up to this standard was set by the Prophet and his companions.

The deeds of later generations, when judged by these primary criteria, will be seen to be sadly deficient in true Islamic spirit. Those who make no attempt to live up to the Prophet's example are in no way representative of Islam.

On the question of religious tolerance, everyone must be granted the right to present his thoughts, and to be given a quiet hearing. This does not mean, however, that everyone is right, and that Islam believes in the manyness of truth. On the contrary, Islam believes in the oneness of reality. Even so, the truth is not something to be forced upon one, but something which one is gently assisted to go in quest of as a matter of personal discovery. In this respect, Islam is the greatest upholder of religious freedom.

Refraining from mockery

When the Prophet reached Tabuk, and found the Ka'ab ibn Malik was not among the Muslim force, he said: "What has become of Ka'ab?" A member of the Banu Salma tribe said that Ka'ab was too busy admiring his shawls and his shoulders. Mu'az ibn Jabal said in response, "That is a very nasty thing to say," and then addressing the Prophet he said: "Truly, we know nothing but good of Ka'ab."

23 February 1987

Some look to eternity, others see only the present world

When the Prophet was commanded to make his mission public he stood on top of the hill of Safa and called on the people of Mecca. They gathered to hear what he had to say. "I am warning you of a dreadful damnation to come," he said. "Perpetual damnation be upon you," Abu Lahab replied. "Is that all you called us together for?"

The Question of Eternity

God created man as an eternal being. Then, out of his life span, He assigned about one hundred years as the period he would spend in the present world, and the remaining years He reserved for the next world, the one after death. It is, therefore, the supremely wise man who keeps in mind the eternal nature of his existence and who patterns his living accordingly. His life, in short, should be *Akhirat-oriented*.

In the words of a Western writer:

It is a question for us now to consider whether we have any personal relations towards the Supreme Power; whether there exists another world in which we shall be requited according to our actions. Not only is this a grand problem of philosophy; it is of all questions the most practical for us, the one in which our interests are most vitally concerned. This life is short, and its pleasures' are poor; when we have obtained what we desire it is nearly time to die. If it can be shown that by living in a certain manner, eternal happiness may be obtained, then clearly no one except a fool or a mad man will refuse to live in such a manner (*The Martyrdom of Man* London Watts & Co. 1948 Win-wood Reade p.414).

How vital is the question of eternal life, but what utter disregard man shows for it!

24 February 1987

Doing little jobs does not belittle a person

The caliph, 'Umer Ibn 'Abdul Aziz was talking to a person late one night. The lamp started to go out. "I will wake up the servant. He will put oil in it," the man said. 'Umer told him not to do so. He himself arose, fetched oil and put it in the lamp. "I was 'Umer Ibn 'Abdul Aziz before I performed this little task," he said, "and I still am 'Umer Ibn 'Abdul Aziz.

24 February 1987

How to speak in a gathering

Ali says that when the Prophet was addressing a gathering, people would bow their heads as if there were birds sitting on top of them. Only when he had finished speaking would others say anything. People would not dispute with one another in his presence. When one person was speaking, the others would keep quiet until he had finished. Everyone was given an equal hearing in his gathering.

The End of Life

Masti Venkatisar Aingar, a veteran writer in Kanada language started life, not as a writer, but as a civil servant in Mysore state. After a distinguished career as an administrator, he was well qualified for ministership, but he was unfairly treated and denied the promotion he deserved. Disillusioned he went into premature retirement. It was then that he took to writing short stories and novels. With approximately 150 works to his credit, he became famous as an outstanding and prolific writer. For one of his books, *Chakaweera Rajinder*, he received the Gian Peeth award from the Indian Government, along with a prize of Rs. 1,50,000/-.

In an interview with Sri Dhar, which was published in *The Times of India*, on August 12, 1984, the 94-year old Mr. Masti said that although he appreciated the value of his own works and the award he had received, he was "too old to be happy." A disappointing end, indeed, to a literary career which spanned the greater part of a century. Mr. Masti's first book had been published in 1912, but it was not until 70 years later that he received the award which should have crowned his endeavours, but somehow, sadly, failed to do so, for the simple reason that old age had dampened his enthusiasm for material things and made him indifferent to success. He was at the climax of his career, but he was no longer in a position to appreciate it.

The same is true of most people in this world. Like Mr. Masti, everyone strives to attain something worthwhile. But sometimes it takes too long a time for human efforts to fructify, and sometimes death cuts short one's efforts, so that there can be no culminating achievement. Far better were it then to expend one's time and efforts in this world on preparations for the next world, where there is no question of a career being cut short-for life there is eternal, and there is no question of receiving rewards too late or not at all, for reward and punishment are given on the Day of Judgement itself. All of us are inevitably bound for the next world. That is the greatest certainty of all.

25 February 1987

Following up a wrong with a right

'Umer said that the best way to deal with one who has disobeyed God with regard to you, is to obey God with regard to him.

(Tafseer Ibn Kathir)

Reflections

A gathering of educated Muslim women was held in New Delhi on December 1, 1986, on the occasion of Miladun Nabi in Commemoration of the Prophet's birthday. At this function, one of the participants underscored the plight of present – day Muslims, by saying: "Muslims are the worst nation in the world!" Joining in the discussions, I put forward the view that this could be explained by their having forsaken their primary responsibility. Being the followers of the Last Prophet, the most important of their duties was surely to convey the true religion of God to the people around them. But, in actual fact, they have engaged in every other activity save this one. My making of this point caused the ladies to exclaim in unison and with great vehemence: "Let the Muslims first reform themselves and then only will they be fit to invite others to Islam!" This high – pitched admonition clearly expressed the feelings of the group that there were serious shortcomings in the members of their own community, but, to our way of thinking, their sense of priority was wrong, for it is surely sinful to postpone Dawah work (conveying the message of God to fill mankind) on the pretext that Muslim morals are first in need of reform. Dawah is one of those divine commandments which are absolute requirements. It is, therefore, indisputably unlawful to postpone it, irrespective of the reason. A fundamental aspect of Dawah, which must be understood once and for all is that it is in no sense a Muslim *national* activity: it is a means of carrying out the work of God Himself. Neither is the work of Dawah to be undertaken in order to improve the position of Muslims. It is to be done simply because this is the desire of the Almighty. From beginning to end, this is what is meant by Dawah.

We must never lose sight of the fact that God created the world according to a particular plan, whose most important element was that of trial. In the present world, man is born free, for God wishes to see which of us exercises his right of freedom to adhere to the truth, and which of us misuses his freedom by doing exactly the opposite. God will reward those who prove to be worshippers of the truth with eternal paradise in the life after death, while those who deviate from the Right Path will be consigned to the flames of eternal hellfire.

Now the question arises as to what is truth and what is untruth. And how is a man to learn the limits within which he is to use his freedom? What, on the other hand, is that headlong course, on which once launched, he will be held to be guilty of having deviated from the path of moral rectitude! The guidance offered by the Prophet gives us the answers to these questions. And the only authentic rendering of this guidance is to be found in the Quran. Prior to its existence, a number of prophets had already been sent by God to impart this guidance to man. But it had never been possible to preserve the books of revelation in their original form. God, therefore, was instrumental in having the last divine scriptures – the Quran – preserved in its entirety so that; till Doomsday, it would serve as an authentic yardstick by which to measure truth and untruth.

An invitation to the religion of God means conveying to people this religion, every word of which has been preserved in its pristine state. Muslims are the privileged inheritors of this genuine Book of God and must at all times convince others of its verity. In no case can they ever be discharged of this grave responsibility.

A judge is undoubtedly required to be just in his personal life, but, even if he is not this fact in no way authorizes him to pronounce unjust verdicts in his official capacity. Nor does it authorize him to withhold judgement. A judge he is, and judge he must. Similarly, Muslims are Muslim and as such, are normally obliged to engage in Dawah work. Their falling short of the highest standards of Islamic ethics in their personal lives is certainly no reason to decide that Dawah Work must be left until later, or not done at all. Just as it is a fact that they will be held to account for their moral deficiencies on the Day of Reckoning, it is equally true that they will be taken to task for their non – performance of Dawah.

It is noteworthy that in the Quran and Hadith, Muslims are asked to become true believers but nowhere in either of these Scriptures has it been laid down that in the first instance Muslims should first become fully practising believers and only then invite others to Islam. This theory is clearly alien to the Quran and Hadith, and its absence is quite sufficient to show how hollow is the concept of postponement.

Whether others submit to the truth or not depends entirely on their being convinced of it on a theoretical plane, and relates in no way to the moral calibre of its exponent. The best illustration of this point is to be found in the history of the prophets. We know from the Quran that all the prophets sent by God were, at least initially, rejected by their people. It is an unassailable truth that the lives of all the Prophets without exception were lived on the highest possible level of ethics. If personal good conduct were the sole determining factor in the acceptance or rejection of the message, then the people to whom the prophets addressed themselves should have immediately accepted their message.

The people of Iraq must all have believed in Abraham. And the majority of the people of ancient Palestine must have accepted the word of Jesus. But this did not happen with any prophet known to us. Even the Prophet of Islam, who was commonly known to Meccans as Al-Ameen (the honest, the trustworthy) elicited no great response and received no great acclaim from his hearers when he brought them the message of Islam. The fact is, that the acceptance or denial of truth has always had causes which were unrelated to the personal character of the *Daayees*¹. In the life of the Prophet of Islam there are various instances of individuals coming from other tribes (e.g. Qais of the Daus tribe), hearing him recite some verses from the Quran and becoming immediately converted to Islam. The Prophet thereupon sent the new converts back to their tribes to call them also to Islam. If it were true that a would-be preacher should achieve the highest standards of Islamic conduct before he began the work of Dawah, the Prophet should have kept such converts with him for prolonged periods to ensure that they were perfect in every respect before sending them off as *Dayees*. The fact that he did not consider it necessary to do so is a clear indication that the theory of postponement is a fallacy.

1. One who calls mankind to Truth

Moses was clearly one of those Prophets who found himself in a situation which is similar to that of modern Muslims, in that when he was appointed God's messenger, he had to deal with two kinds of people at the same time: On the one hand, the Children of Israel, who were the believers of that era, and, on the other hand, Pharaoh and his people. Yet the Prophet Moses was not commanded first of all to reform his own people and only after that attempt to convey the divine message to Pharaoh. He was commanded rather to perform both tasks simultaneously, and this is exactly what he proceeded to do.

Let us suppose that moral perfection were considered the first prerequisite for a *Dawah* worker. As a prior condition, this would be found to be totally impracticable. For who is to say whether the preacher in question comes up to the highest standards of Islamic morals? If the decision were to be taken by the individuals concerned it is just possible that every Muslim would consider himself quite up to the mark. Few would be ready to admit to their own shortcomings. If the decision had to be taken by someone else, who would be fit to appoint an arbiter, even if such a person could be chosen and appointed. We should never be able to get away from the fact that besides God and the Prophet, there is no one who can claim to have an exhaustive knowledge of people's actions and intentions. Neither the *Dayee* nor anyone else is in a position to make an absolutely correct evaluation of his moral fibre. This being so, who is to say yea or nay to his becoming a *Dayee*?

If such stringent curbs were placed on *Dawah* activity – that is, if all Muslims had to be one hundred percent reformed before others could be invited to Islam, *Dawah* work would come to a complete standstill. If this was not considered necessary in the days of the Prophet, how can it be claimed as a prior requirement nowadays? Consider that if all Muslims had managed to raise themselves to the most elevated plane of Islamic conduct during the Prophet's lifetime, how could it have been possible for large numbers of them to lapse into apostasy after his death? – as actually leading to the breaking out of war between them and the first Caliph, Abu Bakr.

Throughout the first thousand years of Islamic history we find that converts to Islam became *Dayees* from the very moment of their acceptance. The society of that period never insisted that the message of Islam could not be propagated without first reforming all Muslims. So far, the best account of this aspect of *Dawah* is to be found in T.W. Arnold's, *The Preaching of Islam*, a work written after a long period of detailed research.

Throughout the whole of Islamic history, it is only in modern times that we ever hear of such pretexts being found for Muslims to abandon or postpone the work of *Dawah*. The worst aspect of this situation is that other activities in which they engage, are frequently misinterpreted as *Dawah* efforts or, at least are labelled as such out of prejudice or ignorance. This is adding insult to injury. To call just any work *Dawah* work will lessen one's chances of figuring well in the court of God, for such actions are no less accountable for than positive crimes. Juggling with terms in no way lessens one's clear-cut responsibilities.

The personal moral Improvement which is made into an excuse for not carrying out Dawah work is actually accomplished during the performance of a lofty goal. It is a psychological axiom that man's nobility of character manifests itself only when he has a noble goal before him. The higher the goal, the better the character it moulds.

The eternal future of man rests on his adherence to God's will and the latter is something which is to be found in its pristine form only in the Quran. This being so, those who bring the message of the Quran to the nations of the world have, in fact, the greatest of all possible goals. Taking up the task of Islamic Dawah means rising to the greatest mission of human history.

It is a matter of the greatest regret that Muslims have lost sight of this goal in modern times. This is the most cogent reason for their having lost their sublimity of character. The only way to bring them back to moral rectitude is to raise them once again to the status of preacher of the truth. They must have it re-inculcated in them that they are the preachers and other nations are their congregations. The day this happens, Muslims will regain all that they have lost in the modern world and even more.

(FARIDA KHANAM)

30 February 1987

Giving up this world for the next

Some people from Iraq, came to see Umar, the second Caliph, When it was time for a meal, Umar brought them a bowl of food – some coarse bread and olive oil, and asked them to eat. Slowly – reluctantly – they complied. Seeing the tiny morsels they were taking, Umar said to them, “Listen, if I wished, I could also prepare for myself fine, rich food for the kind you are used to. But what we do here is save things up in this world so that we may receive them in the next. Have you not seen how Almighty God chastised a people for “squandering away their precious things in their worldly life,” (the Quran 46:20) “What is it that you people want?” asked Umar, according to another account. Things which are sweet and spicy, hot and cold? Whatever you eat will go to waste in your stomachs.”

(Hilyatul Auliya)